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REVIEW.

The Year of Jubilee; but not to Africans: &c.

(Continued from our last.)

From the introduction to this discourse, and the accompanying remarks in the last Recorder, our readers may form a tolerable idea of the plan pursued by the writer: though in the body of the discourse, there are probably more excellences and more defects than they would expect to find. Our chief business is with the former. In prosecuting his subject, which, it will be recollected, is founded on a text from the Declaration of Independence, he dwells on the glaring inconsistency of those who continued to sanction slavery in the face of their own declaration, solemly made in behalf of their country, and in presence of the Supreme Being, that "*all men are created equal*," "*that they are endowed by their Creator with certain unalienable rights*," and "that among them are Life, LIBERTY, and *happiness*." As the framers of the declaration called the hosts of heaven to witness their truth and sincerity, the orator for a moment supposes them to have been so far present as to take strict cognizance of the transaction, with its attendant circumstances.

In view of these considerations, could angels and redeemed souls have reasonably expected or believed, *if there is any sincerity in man*, that from the benefits of this solemn declaration, adopted under all the solemn circumstances just mentioned, & with the most solemn appeal to heaven, *every sixth man*, was excluded, and *doomed to perpetual slavery*, and *that*, for no other reason, than because the God of nature had caused them to be born in a torrid clime, where the sun had burnt their skin and crisped their hair, and they had been transported against their will, to a land inhabited by white men?

And if the celestial hosts were then restrained from an universal clamour of disapprobation, by the consideration that such an exception was rendered necessary by the existing circumstances of the country, and the impossibility of emancipating 500,000 slaves while our shores were invaded by a foreign foe; could they have been persuaded to believe, that, after heaven had espoused the cause of America, and God himself had fought her battles, and victory had crowned her arms, the American people would permit almost half a century to roll away in the enjoyment of unexampled liberty, prosperity and happiness, while slavery would be permitted to increase with the increase of their wealth and population? Could they expect that this solemn declaration of Independence would be annually read the 50th time, accompanied with the roar of cannon, the display of banners, and shouts of joy, and that thousands and hundreds of thousands of dollars would be expended on every return of this anniversary in feasting and dissipation and tumult, and yet *no year of Jubilee* be proclaimed to the oppressed sons of Africa?

But such is the fact. This day commences the 50th year of freedom to American white men, and yet a million and a half of our fellow men, within our own dwellings, are this moment groaning under the chains of bondage.

This is directly in point, and we quote it with the more pleasure, because it shows unanswerably that those are not mistaken, who insist upon it that the whole nation are participators in the crime of holding the Africans in servitude; and of bringing them into a condition which is every day increasing the difficulties in the way of their emancipation. This point is still more forcibly presented in the following passage:

In urging the claims of this subject, it is necessary that I should obvaite an objection which is frequently made in this section of the country. It is said that "this is a matter in which we have no concern at all—that it belongs exclusively to the southern states." If this plea were founded in fact, are we willing to admit that the citizens of the northern states are so selfish, that they have no sympathy for the sufferings of humanity, if they are only out of sight? But I am bold to assert that this objection is utterly groundless; and that there is not a single native or naturalized citizen in the United States but is verily guilty in this matter. It is a well known fact, that in every original state in the union, excepting one, slavery has been sanctioned, and that it still exists, to a greater or less extent, in all the states and territories with the exception of five. Now it is useless for a man to plead *not guilty* to the charge of murder, because he has taken the life of only one individual, while others may have slain their thousands. It is the *principle* we are concerned with, and the principle of slavery has been as firmly sanctioned in most of the northern states, as in any part of the union; though our citizens have never found it for their interest to carry it as far. But for this single circumstance, I presume every farm in this region would now be cultivated by the labour, and watered by the sweat of negroes. With what an ill grace, then, can any who have implicitly or explicitly sworn allegiance to the institutions of their respective states & the general government, especially those who have been, or still are the owners of human flesh and blood, hold up their heads and say, "We are pure from the blood of Africans?"

But, my hearers, I have not yet presented this subject in the light of its most appalling darkness; nor applied the sharpest point of its universal bearing. The union of these States was originally purchased at the price of the blood and groans of Africa; and all our citizens, from the north and the south, from the east and the west, gave their consent to the bargain. One section of the constitution of the United States was written, like the laws of Draco, in lines of blood—the blood of Africans.* By it, all the horrors of the slave trade, the whole root and stock and branch of which slavery is the bitter fruit, were firmly sanctioned for thirty tedious years. During this gloomy period, under the sanction of the charter of freemen, and of freemen too, who in the days of their emancipation from the chains of despotism, appealed to heaven for the sincerity of their intentions, while they declared to the world "that all men are created equal, and endowed by their Creator with an unalienable right to life, LIBERTY, and the pursuit of happiness;" under the sanction of such a charter, adopted by such men, and under such circumstances thousands and tens of thousands of harmless Africans, who were born free as the air of heaven, or the streams of the fountain, were forcibly dragged from their native shores, bound with massy chains, crowded into the filthy hold of a floating dungeon, without power to rise, or room to stand; and when multitudes had been swept off by wasting pestilence, and found a watery grave, the wretched remnant, emaciated with famine and worn down with disease, were sold under the hammer into perpetual bondage. Without the sanction of all these horrors, the union of these states would never have been effected: and in consenting to this measure, the northern states became voluntarily partakers with those of the south, in all the guilt of the barbarous slave trade and all its horrid consequences.

O my country! what atonement canst thou make for such bloody crimes? What fountain but that which flows from Calvary can wash away thy crimson stains? In vain wouldst thou offer "many thousands of rams, or ten thousands of rivers of oil. The blood of thy first-born would not expiate thy transgression, nor the fruit of thy body, the sin of thy soul."—Mic. vi. 7. "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."—Jer. ii. 22. I beseech thee, do not aggravate thy guilt, and provoke anew the wrath of heaven, by justifying thy deeds, or pleading innocent of the charge. "For thy sin is written with a pen of iron, and with the point of a diamond; it is graven on the table of thy heart, and" if not "upon the horns of thy altars," it is inscribed in the archives of thy cabinet, and whilst thy children shall read the legacies of their fathers, they shall remember and bear witness of thy crimes, to the latest posterity.

Let those who have made the objection above stated, ponder well the accompanying remarks; and seriously press home into their own bosoms, the question, whether they ought not to do something for Africans.

The author shows by an argument not very *well stated*, but conclusive in its *nature*, that no inferences can be drawn from the New Testament respecting the duty of servants, which will go to extenuate the practice of slavery; for it would be perfectly in character with all such inferences to insist that polygamy is still to be tolerated in the laity, and that the blood-thirsty Nero who reigned in those days exercised rightful authority in setting fire to his own city, and in putting the christians to death for maintaining their faith. The truth is, that those who *had* married many wives, *could not afterwards* put them away without '*causing them* to commit adultery.' Those who lived under a tyrannical government, then *generally believed* to be rightful, could not *resist* without *selling the example of treason*, and in the same manner, those who were bondmen and bondwomen, in whatever way they came to be deprived of freedom, could not in those days, when slavery was universally approved of, among the nations, set an example of rebellion against their masters, without bringing their religion directly into universal disrepute,

This argument, when fully developed, could not fail of placing the sinfulness of slavery in the most convincing point of light: yet we think with the writer of the discourse, that since by the "declaration" of our own nation, this point is allowed to be "self-evident," there can properly be no *necessity* for the argument.

The discourse concludes with the following passage:

There is one consideration more, by which I would urge the claims of this subject. If the people of the United States cannot be extensively aroused to undertake the redress of African wrongs, from motives of humanity, and a sense of duty, the apprehension of personal danger may with propriety be awakened in their minds. God deals with nations, in this world, on a different principle from what he deals with individuals. The wicked man is often permitted to prosper in his sins, and to die without pain, because the righteous retributions of justice await him in the eternal world. But wicked nations exist, in their national capacity, only in this life. Therefore, if national sins are ever visited with the indignation of heaven, it must be in the present world. Hence, we may draw the conclusion, that if American slavery is offensive to God, the judgments of heaven are now impending over this guilty nation. And in what form they will descend, we need not the spirit of prophecy to prognosticate. In several of the slave-holding states, the black population is already nearly equal to the white; and the ratio of increase is so much in their favour, that, in the course of a few years, they will be far the most numerous. During the period of ten years intervening between the last United States' census and the preceding, the following was the ratio of increase in several states:

In Kentuky, the blacks increased 57 per cent, whites only 37 per cent.

Tennessee,	blacks,	80	whites,	57
Georgia,	do	40	do	30
North-Carolina,	do	22	do	11
South-Carolina,	do	26	do	8

And in Louisiana as early as 1810 there were five blacks to every four white men.

It is obvious, that, at this rate, in the course of a few years, those districts of our country will be covered with a black population; in comparison with which, the whites will appear as grasshoppers before them. Now I ask, in such a state of things, what can hinder the blacks from arising, and after avenging all their wrongs, by slaying their opposers, taking possession of those very lands as the reward of their own and their fathers' labour? Do you say, their minds are incapable of such an enterprise? Look at St. Domingo; what has been effected there by the African race, in as ignorant and degraded a state as is any where witnessed in our own country! And what will our blacks need, but a few resolute spirits to concentrate their efforts and direct their energies? And if the genius of negroes is so far debased in our own country, that nature cannot produce them here, they can easily be furnished from the kingdom of Hayti. Though that little empire is now at peace with us and the world, yet black men have always a peculiar sympathy for their own colour. Besides this, many of our own free blacks have already gone, and many more will still go to that island, to enjoy all the blessings of liberty, civilization and science; leaving many of their brothers and children and connexions in bondage among us. And do you think that a black man's memory is so treacherous, or his heart so callous, that he can forget, or not feel for the wrongs of his own flesh and blood? Depend upon it my hearers, on the shore of that sea-beaten isle, many a champion will stand, and while he looks to the north and rejoices in the privileges which he is permitted to enjoy, he will long to impart them to those he has left behind; and if nothing is done, on your part to redress the wrongs of Africa, before you are aware, the alarm of war, the din of arms, and the rage of conflagration will have laid in ruins the fairest portions of our land.*

Do I hear the inhabitants of the north say, "If such events should be realized, the desolation will not come nigh us; and we will not interfere to avenge the slaughter of slave-holders!" And are you then prepared to perjure yourselves? You have sworn to maintain the union of these states, at the price of your treasures and your lives: and are you now meditating treason and rebellion in your hearts? You have become a party to the guilt of slavery, and will you desert your friends when the contract on the part of heaven is to be fulfilled?

But if you are verily guilty in this matter, do not imagine you can evade the punishment of such a crime. It is the righteous God of heaven that pleads the cause of the oppressed; and though the scene of battle may not be laid at your doors; tho' the fiercest wrath may be poured out upon those portions of our country where slavery has existed in its most extensive and cruel forms; yet the hand of justice will, in some or way other, mete out to every district the full tale of its desert. Let us hear no more then of *local* jealousies and feelings, but as the sin has involved us in a *common guilt*, let us aim at a common and timely expiation. The path of *present duty* lies open before us, and it is only by diligent and faithful perseverance therein, that we can expect to escape the indignation of heaven.

This is a concern in which every citizen of the country is interested; whether he is now or ever has been a slave-holder or not; and there is something for every one to do. The sympathies of every heart must be aroused, the patronage of every purse must be secured in favour of these incipient measures to remedy the evil; public attention must not only be aroused by an occasional effusion, but be kept awake by frequent communications: the general government must be convinced that it is not enough to countenance, they must approve and aid this humane undertaking—that the fountain of guilt springs from the foundation of our Capitol, and that the principal remedy must be applied there; our state legislatures must be made to feel that they have also imbrued their hands in African blood, and that not a moment is to be lost in washing away the stain. Every motive that can interest the philanthropist, the patriot, the Christian and the Christian missionary is presented in this subject, and he that can be insensible of its influence is unworthy to occupy a place in human society, unless in the capacity of "a servant of servants."

May the voice of timely warning arouse us, before the sword of sleepless justice smite our seuls.

*Article I. Sec. 9.

*If any are disposed to style this mere conjecture, be it so; but it is no more than what has already occurred, and may occur again. The revolution in St. Domingo originated in France, and was planned by a society called *Amis de Noirs*, or friends of the blacks, organized in Paris for the express purpose of aiding the negroes in recovering their liberty; of which La Fayette and other distinguished citizens were the patrons. And the first individual that drew his sword, was a mulatto who had been educated in Paris and sent to his native isle to deliver his coloured brethren from bondage.

From the Recorder & Telegraph.

GREAT REVIVAL IN NEW ENGLAND IN 1735.

In 1735, a remarkable reformation commenced in the town of Northampton, Mass. under the ministry of the Rev. Jonathan Edwards.

After giving an account of the commencement of the work, and the change made in a particular young woman, and the effects of it on the young people, Mr. Edwards says, "presently upon this, a great and earnest concern about the things of religion, and the eternal world, became universal. in all parts of the town, and among persons of all degrees and ages: the noise among the dry bones waxed louder and louder; all other talk, but about spiritual and eternal things was thrown by; all the conversation in all companies, and upon all occasions, was upon these things only, unless so much as was necessary for people to carry on their ordinary secular business. Other discourse than of the things of religion would scarcely be tolerated in any company. The minds of people were wonderfully taken off from the world: it was treated among us as a thing of very little consequence. They seemed to follow their worldly business more as a part of their duty, than from any disposition they had to do it. The temptation now seemed to lie on this hand; to neglect worldly affairs too much and to spend time in the immediate exercises of religion. But altho' people did not ordinarily neglect their worldly business, yet there then was the reverse of what commonly is; religion was with all, the great concern, and the world was a thing only by the by, The only thing in their view, was to get the kingdom of heaven, and every one appeared pressing into it. The eagerness of their hearts in this great concern could not be hid; it appeared in their very countenances. It then was a dreadful thing among us, to live out of CHRIST, in danger every day of dropping into hell; and what people's minds were intent upon, was to escape for their lives, and to fly from the wrath to come. All would eagerly lay hold of opportunities for their souls; and were wont often to meet together in private houses for religious purposes, and such meetings when appointed, were wont greatly to be thronged.

"There was scarcely a single person in the town, either old or young, that was left unconcerned about the things of the eternal world. Those that were wont to be the vainest and loosest, and those that had been most disposed to think and speak slightly of vital and experimental religion, were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did, as it were come by flocks to Jesus Christ. From day to day, for many months together, might be seen evident instances of sinners brought out of darkness into marvellous light, and delivered out of the horrible pit and from the miry clay, and set upon a rock, with a new song of praise to God in their mouths.

"This work of God, as it was carried on and the number of true saints multiplied, soon made a glorious alteration in the town so that in the spring and summer following, Anno 1735, the town seemed to be full of the presence of God. It never was so full of love and joy, and yet so full of distress, as it was then. There were remarkable tokens of GOD's presence in almost every house. It was a time of joy in families, on the account of salvation being brought unto them; parents rejoicing over their children new born, and husbands over their wives, and wives over their husbands. The goings of God were then seen in his sanctuary; God's day was a delight, and his tabernacles amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly were from time to time, in tears, while the word was preached; some weeping with sorrow and distress; others with joy and love; others with pity and concern for the souls of their neighbours.

"Our public praises then were greatly enlivened. They were sung with unusual elevation of heart and voice, which made the duty pleasant indeed.

In all companies, on whatever occasions persons met together, Christ was to be heard of and to be seen in the midst of them. Our young people when they met were wont to spend the time in talking of the excellency and dying love of Christ, the gloriousness of the way of salvation, the wonderful, free and sovereign grace of God in his glorious work, in the conversion of a soul, the truth and certainty of the great things of God's word, the sweetness of the views of his perfections, &c. And even at weddings, which formerly were merely occasions of mirth and jollity, there was now no discourse of any thing but religion, and no appearance of any thing but spiritual joy."

This happy revival of God's work says Dr. Trumbull in his history of Connecticut, was not confined to Northampton, but soon appeared with much the same powerful and salutary effects in about twelve other towns in the county of Hampshire, particularly in South Hadley, Suffield, Sunderland, Deerfield, Hatfield, West Springfield, Longmeadow, in Enfield, and Westfield, in Northfield, and in one or two other places. In some of these it was no less powerful and extraordinary than it had been in Northampton. The great and general concern in those towns was for the salvation of their souls. True Christians were remarkably quickened, and renewed more and more after the image of God; and an uncommon spirit of grace and supplication was poured upon them. They acted in character, shining as lights in the world. Sinners flocked unto Christ as clouds and as doves unto their windows. According to the observations of some ancient ministers, more was done in one week than, according to the ordinary course of providence, had been done in seven years.

The same work was more extensive in Connecticut than in Massachusetts. In 14 or 15 towns or more, in several parts of the colony, it was powerful and general, in 1735 and in 1736.

[Among these are mentioned Windsor, East Windsor, Coventry, Lebanon-crank, Durham, Mansfield, Tolland, Bolten, Hebron, north parish of Preston, Norwich and Groton. Rev. Messrs. Lord and Owen, ministers of the two last mentioned towns, had visited Northampton in the spring of 1735, that they might see and hear, and form a judgment for themselves.]

They conversed, says the writer quoted above, with Mr. Edwards, and with many of the people to their great satisfaction. they declared that the work exceeded all that had been told, or that could be told. On their return they reported what they had heard and seen, to their own people on whom it had a great effect. It appeared to be a means of beginning a similar work at Norwich, which in a short time became general.

The western as well as the eastern parts of the colony, were refreshed by the divine shower. In New Haven there was an unusual concern for the salvation of the soul; a flocking in to the church. Some in the principal families in the town became the subjects of it. Stratford society, under the ministry of the Rev. Mr. Gould; Ripton, under the pastoral care of Mr. Mills; and Newton, and Woodbury, had a refreshing visitation. Part of the town of Guilford was also visited in the same gracious manner.

Indeed, this rain of righteousness, these dews of heaven, were still more extensive. They descended in no small degree on various places in New Jersey.

This work was very extraordinary on many accounts; it was much beyond what had been the common course of providence It was more universal than had before been known. It extended to all sorts and characters of people, sober and vicious high and low, rich and poor, wise and unwise. To all appearance it was no less powerful in families and persons of distinction, in the places with which it was visited than others. In former works of this nature, young people had generally been wrought upon, while elderly people and children had been little affected, if moved at all. But at this time, old men were affected as well as others even children appeared to be the subjects of saving mercy, & in some places formed themselves into religious societies. Out of babes & sucklings the Lord perfected praise. It was extraordinary as to the numbers who appeared, in the judgment of charity, to be regenerated and brought home to Christ. It was uncommon, in that persons more than fifty, sixty and seventy years of age, in considerable numbers appeared to be savingly wrought upon, and after long courses of sin and opposition to their Saviour, to become his humble and faithful followers.

The work was no less extraordinary as to the power and quickness of it. Convictions were powerful and terrible, at once bowing down sinners to the very dust, stripping them of every self justifying plea, and showing them that they were wholly at the disposal of a sovereign God against whom they had always been unreasonably and inexcusably sinning; they saw that there was no help for them but thro' the mere sovereign mercy of God in Christ. According to the best judgment which could be formed, it was the opinion that in some towns and parishes 15, 20, and even 30 persons, were in one week, brought out of darkness into marvellous light. As their convictions were powerful, and their distress, in some instances, almost intolerable; so their light and

joy, on a change of heart, were unusually great. They appeared to rejoice with joy unspeakable and full of glory. So general was the religious concern where this work prevailed, that a loose careless person could scarcely find a companion in the whole neighbourhood. If any person appeared to remain unconcerned, it was considered and spoken of as a strange thing.

The following extract is from an address by Rev. Mr. Edwards, of Andover, Mass.

SUCCESS OF MISSIONS.

We are permitted to witness success—and success so glorious that it has already been celebrated with ecstacy of joy, by every being in the universe who has heard of it, and rejoices over him that repenteth.

It is but a few years since the present system of missionary efforts began. Many who are now present can remember the first missionary meeting—the first monthly concert—and the first contribution, in the present system of efforts to send the gospel to the heathen.

Now you may witness on the first Monday of every month members of thousands of churches, in countries which extend half round the globe, assembled at the throne of mercy, having agreed together touching the thing that they should ask, and uniting in supplication that it may be done for them. And he who hath said, "Ask and it shall be given," is manifesting his faithfulness.

Even now, almost at the very commencement of their askings, and attending it with correspondent efforts, you may witness set up in heathen countries, more than 40 printing presses—all manned, and in vigorous operation, furnishing Bibles, school books, religious tracts, and various other productions for the literary, moral, and religious improvement of the heathen world.

You may see more than 250 missionary stations; at most of which are regularly organized Christian churches, containing in the whole many thousands of hopeful converts from the darkness of pagan idolatry.

On distant shores, where, forty years ago the name of Jesus was not known, I can show you every Sabbath, numerous congregations averaging more than one thousand souls each, all bowing before Jehovah & rendering united thanks for his "unspeakable gift."

As you pass through their villages, at the rising of the sun, you may witness nnmbers returning from the forests and groves, who have been out to pray to their Father who seeth in secret. And you can often find scarce ten families in a village, who do not unite daily, in family devotion.

In that small portion of the wortd, you may count not less than 14,000 persons who can in their own tongue, read the Bible; and more than 7,000 who can, with the pen transact the ordinary business of life.

You may go to their Sabbath school, and there, at an annual meeting, witness thousands of children, and as they sing "Hosanna to the son of David," you may see the tear drop down the cheek of a hundred parents, as their hearts swell with emotions too big for utterance in view of what the gospel has done for their children.

And as you hear the deep groan break through the assembly, ask, What is the matter? And with streaming eyes, one will tell you, "O if the missionaries had come here a; little sooner, I too should have had children to attend the Sabbath school; but before they came, when Satan reigned, and we were all in darkness I killed them."

You may see parents around the communion table, melting in contrition at the dying love of Jesus; and parents too who have with their own hands, before they had the gospel, killed two, three, and in some cases four of their own children. Now, were they living, most joyfully would they lead them to Him who took little children in his arms and blessed them, and said, "Of such is the kingdom of heaven."

You may go in that country, to a missionary meeting, and find collected together, 7,000 people bearing their offerings to the Lord of Hosts.

You may see the fond parent move with rapid step, at the birth of his infant to enrol his name, as a member of the Missionary Society.

"You—he says, as he looks on his offspring, with feeling which no parent born in Christendom ever knew,—"If it had not been for the gospel, might now have been killed. And as the gospel saves you, it is no more than right, that you should do something that it may save others." And very careful is he to pay the child's missionary tax every year, until the child is old enough to earn and pay it himself.

In short, Sir, there is throughout that country a moral renovation.

The wilderness and solitary places are glad; the desert rejoices, and blossoms as the rose. The eyes of the blind are open, and the ears of the deaf are unstopped; the lame man leaps as a hart, and the tongue of the dumb sings. An highway is there "the way of holiness;" and the ransomed of the Lord are already returning, and coming home to Zion with singing. Joy and gladness are found among them; while sorrow and sighing flee away.

Is not here encouragement to go forward, to persevere with increasing diligence to the end? And is there encouragement enough to persuade every individual to do this?

If not, I can show you 3,000 pupils in missionary schools among our North American Indians; 3,000 in the Sandwich Islands; and 12,000 in islands farther south. I can show you 3,000 in West Africa, 4,000 in south Africa; 50,000 in the East Indies, and not a small number in the West Indies. Among them are thousands of females, of whom Paganism has said, and repeated the lie a thousand times, that for them to learn to read is impossible; because they have no souls. Now they are by thousands in missionary schools, and making as rapid improvements, considering their condition as any individual on the globe.

Here then are thousands of persons who are to be mothers, and tens of thousands who are to be fathers in a course of Christian instruction; 450 ministers of the gospel, more than 50 of whom were born in Pagan lands, now proclaiming the unsearchable riches of Christ; 250 missionary stations at most of which are Christian churches; and tens of thousands who have renounced their idolatry and acknowledged Jehovah as the only living and true God.

And what has been done? what sacrifices have been made, by the inhabitants of Christendom to procure this mighty change? Have farmers generally given their farms, and merchants their merchandize, to replenish the treasury of the Lord? No. Have men generally given their income, above the needful expenses of their families? No. Have they given half, or one tenth part? No. What have they done? If all that has been done to send the gospel to the heathen, should be averaged upon the individuals in Christendom, it would amount to about one half cent in a year.

Religious Intelligence.

DOCT. CAREY'S TRANSLATIONS.

Considerable has of late been said by the Unitarians in Europe and in this country; (and by others who are unfriendly to the circulation of the scriptures among the heathen,) in disparagement of Doct Carey's translations into several of the languages of India. And among the number of accusers is found, Mr. Fox, Secretary of the London "Unitarian Fund Society." This last mentioned gentleman at a public *dinner* of the Society, made many severe remarks on the subject,—representing the translations as grossly, and in some instances ridiculously incorrect. These and other similar representations occasioned—what?—the serious apprehensions of a body of ministers, who were jealous for the cause of the Redeemer? O, no:—no such *thing as this!* They occasioned one *general burst of merriment!* If the remarks were true, there was cause for lamentation in behalf of the millions who were still perishing for lack of the *true* vision. It would be no trifling thing while dispensing the word of life, to render it ridiculous, contradictory, or unintelligible to those whose immortal all depended on a right apprehension of its fullest import. The consequences would be unspeakably disastrous. But what is this, to the secret or avowed enemies of vital godliness? On the occasion above alluded to, we hear of but one sentiment, loud cheers—bursts of applause—a mingled train of merriment!—and the *transactions* at this clerical *dinner*, have been noticed by the enemies of missions in a corresponding style of remark.

The accusations we allude to have often been refuted in the ablest manner. At the late Anniversary meeting of the Baptist Missionary Society of London, Rev. Mr. Kingsburn took up the subject in a speech of some length, a few extracts from which, perhaps, may not be unacceptable to our readers.

After alluding to insinuations that their missionary undertakings are altogether a system of deception, &c. the speaker proceeds to notice that "their versions are charged with misrepresenting and destroying the sense of the Scriptures.

"Matter of accusation," he says, "has been drawn from the various revisions and corrections to which they have been submitted. They pass, it is said, "through so many filtrations," that little of the real meaning of the sacred volume can be discovered. Every proof sheet has certainly been revised three or four or more times over, and then it has received the final correction of Dr. Carey. But we never should have thought of a public censure being founded on the very means that were employed in order to attain the greatest possible accuracy."

The next charge noticed is, that Doct. Carey translates out of the English version. This charge is denied. The next is, that he uses as the basis of his translations, what is commonly called the "*Received Text of the Originals*," instead of the "*Griesbach's Text of the New-Testament.*" To this, it is replied, that Griesbach's writings were but just beginning to be known to the literary world, when Doct. C. commenced his translations—that the republic of letters is always slow in its decisions; and that even now, literary men are far from being agreed respecting Griesbach's emendations, or their variations from the Received Text, and, as there are but two or three important variations, its adoption or rejection must therefore be a matter of comparative indifference.

The next accusation which the speaker notices, is, that Matthew, chap. 7, verse 1st. conveys in Doct. C's translation, to the mind of a Hindoo, the following idea: "*Do no justice, that justice may not be done to you.*"

In order to obtain all the satisfaction we can in this instance, says the speaker, we have submitted the accused translation to Dr. Gilchrist, who, in reply to our Secretary, says—"I have examined the first and second verses of the seventh chapter by Saint Matthew into Hindostanee, in the Noguree character, by the Baptist missionaries at Serampore, and *I cannot* detect any thing like a *false* or *unfaithful* translation from either the Greek or English. The severe accusation brought against the translators of the two verses in question, seems *entirely groundless.*" To a subsequent inquiry, by our Secretary, whether we were at liberty to make public use of this opinion, Dr. Gilchrist politely replies: "I give yourself and the very respectable Society, of which you are Secretary, full permission to use my communication to you, *wherever* and *whenever* you please: for TRUTH cannot change by time and place. On the present charge by the Unitarians, it seems to me entirely on the side of the Baptist missionaries." Dr. Gilchrist proceeds to speak of Dr. Carey in terms of warm regard, as his old friend and colleague in the Calcutta College, a real Christian, an honest man, and an indefatigable Orientalist. Would Dr. Gilchrist have given this character of Dr. Carey, if he had not known him to be both able and disposed to execute with faithfulness the work he has undertaken?

The two remaining charges are noticed as follows:

Another charge is, that the Baptist missionaries have brought forward a translation in a language that never existed, that was never spoken by any people upon earth. Really, if Dr. Carey and his associates had possessed ingenuity enough to invent a new language, and to do all that this charge insinuates, they must be men of far greater ability than we have ever yet taken them to be. But seriously, this charge also must be met by a positive denial. People have come forward who have spoken this language from their infancy, and to whom the version alluded to is perfectly intelligible.

Another charge is, that the Bible is translated in such a way that men laugh at it. But need we go far, even in this country, to find persons who laugh at all that is sacred; in too many instances, we fear, to their own destruction? But does it follow from this that the Bible is not the word of God? Wicked men often laugh where Satan trembles. A considerable check upon mistranslation must have been furnished by the Bible Society in their offer of £500 for a version, on condition of its undergoing such an examination as to give satisfactory proof of its accuracy.

Most of the foregoing charges would have been entirely unworthy of notice, were it not that the enemies of the cause are on the alert, to turn every insinuation, true or false, to the utmost account.

But we must not close our extracts without presenting one which relates to the opposition, that exists in our own country. After remarking that Unitarianism tends to lower the feelings of men with respect to the character and dignity of Christ, and to bring them into the "frigid zone of religion," &c. &c. the speaker gives the following illustration:

"There is a circumstance connected with the present subject, which furnishes some confirmation of our remarks. The charges against our translators have been professedly founded on the answers of Mr. William Adam, of Calcutta, to certain questions proposed by Doct. Henry Ware, Professor of Divinity in Harvard College at Cambridge, in North America. Now in the American Edition of these Queries and Replies, there is also the following question, proposed likewise by Dr. Ware, to be submitted to Ram Mohum Roy, an eminent Hindoo, whom I know not how to designate. It seems hardly fair to call him a heathen, and I know not whether he can be said to have embraced christianity. The question is this: "With the complete knowledge which you possess of the character, both of the Hindoo and of the Christian Theology, and of their moral influence and tendency, do you think it desirable that the inhabitants of India should be converted to Christianity;—in what degree desirable, and for what reasons?" Does not this question sufficiently exhibit the frigid character of Unitarianism? Would any of us—would any man with a heart influenced by the love of Christ, submissive to his authority, and zealous for his glory, put such a question?"

LATEST FROM BURMAH.

By the recent arrivals from England, advices have been received from Burmah, up to the 17th of March, twenty-four days later than our former intelligence. It appears from the Calcutta papers, that a new campaign against the Burmese had commenced; that the British forces had been repulsed in two attempts to take possession of the island of Ramaree; and that General Campbell's force is very small. Letters from Calcutta, state that a flotilla under Commodore Hayes had met with a very serious disaster. They were attacked by the enemy whilst at anchor near one of the islands, and a great proportion of the boats destroyed.

We have not yet received any information respecting our missionaries at Ava.

From the Recorder & Telegraph.

SANDWICH ISLANDS.

A correspondent who has been engaged in business at the Sandwich Islands for nearly five years, but is now in this country, remarks concerning the missionaries as follows: "I have resided in their families, and have had an opportunity of becoming intimately acquainted with each of them, their situations and circumstances;—I have witnessed many trials privations to which they are constantly subject;—I have seen their faithful persevering labours, and the manifold benefits which have resulted from them to the once miserable and wretched inhabitants.

To give you some idea of my meaning, let me for a moment transport you to those Islands. Instead of seeing hundreds and thousands of natives resorting to places of public amusement, to engage in scenes of debanchery and tumult, or shouting after a few drunken sailors who are strolling about the villages; or engaging in some other pursuit eqally base and humiliating, you will see all the principal chiefs, and a great proportion of their subjects, employed every leisure hour from Monday morning to Saturday night, making preparations for the Sabbath. But for fear they should mistake the day, they will probably ask you and almost every other person they meet, What day is it? And when Saturday night comes, a crier is sent through the villages to give notice to all the people, that "apapo e ka la tabu o ke Akua" i. e. to-morrow is the Lord's day and a day of rest; and on Sabbath morning, as soon as the sun gilds the mountain tops, you will see them dressing and making preparations to go to church, and waiting with the utmost impatience till they hear the bell ringing for services. You will then see the streets thronged with a very numerous and respectable train, repairing to the house of the Lord, (a house 30 by 70 feet, which they will fill to overflowing, and where they will sit and listen with the greatest attention, eager to catch every word that falls from the lips of the preacher. If there is any noise or disturbance about the house they will requeos the preacher to stop, until perfect order and profound silence are restored; and it is a very pleasing sight to see numbers of them, with pensil and paper, sketching down passages and parts of the discourse as subjects for future inquiry. We shall find a number anxiously seeking the way to Zion; and others who have found the Redeemer to be precious to their souls. A very few, there is reason to hope, have gone to meet Obookiah, with the blessed in heaven. O how animating would such a sight be to you! your very heart would thrill with a glow of feeling which none but the truly pious and benevolent Christian can know.

You would be ready to inquire, what can I do—what ought I to do—for those selfdenying men, who have forsaken their country, kindred friends and innumerable privileges, for a land of pagans, ignorant of the true God! I will tell you what you can do. In the first place, furnish them with comfortable and convenient houses, which will shelter them securely from the rain wind, and dust, which at different seasons of the year prevail. The rainy seasons continue from four to six months, during which time it rains as often as every other day; and with such violence as to drive through the native built houses, so that it is almost impossible to keep any thing dry within. Beds, clothing, books and furniture, if they have any, must often be taken out and dried. Soon after the rainy season is over, the low lands upon the sea shore become parched and dusty. The winds which constantly blow, and often very fresh, now raise up clouds of dust, which drive into their houses in such a degree as to cover every thing which is in any measure exposed. In the next place, they want a comfortable supply of good and wholesome food, such as beef, pork, bread, flour, meal, butter, cheese and lard, and allow me to say that a few delicacies would at times be very desirable, particularly in cases of sickness to which they are constantly more or less exposed. In the next place, female domestic help is very much wanted, and there is none to be had there. Sickness is unavoidable; and in such cases the missionaries have sometimes been obliged to lay aside their usual labour to cook, nurse, and take care of the sick, for two or three weeks together. Lastly one or two more good physicians and four or six more good and faithful preachers of the gospel of Jesus Christ, are wanted as missionaries, to heal both the bodies and the souls of thousands who are groping in darkness through this vale of tears, without any one to guide them in the way to heaven.

I was one with four others who explored the Island of Owyhee, the principal of the Sandwich Islands; and if you could have seen the hundreds and thousands that frequently flocked around us, begging us to send them more teachers, to instruct them and tell them of a Savior, you would have wept to think that they must be sent away empty. Christians, ye that know the blessedness of believing in Jesus, shall it indeed be so?

GRAND RIVER MISSION.

Extract of a letter from the Rev. Alvin Torry, a Methodist Missionary among the Indians on the Grand River, U. C. to his brother residing in Norwich, N. Y. dated August 13th, 1825.

"Last Sabbath I had the satisfaction of baptizing forty five Indians, who had lately professed faith in Christ. We have one hundred converted Indians in one society, and a very promising school at the mission house. I am about to set off for the West, to establish another mission, nearly sixty miles from this, and build a house for that purpose. The subject of Indian missions has become so popular, so interesting and important, that the governor of the province proposes to assist. The religious excitement among these red men of the forest cannot be described. There are constantly new openings for preaching, and a general turning to the Lord."

From the Missionary Register.

UNION MISSION.

Admission of Mrs. B. to the Church, and Baptism of five children.

May 1st, Lord's Day.—In the morning, preached to the Indians at Hopefield. In the afternoon, administered the sacrament at Union and received to our communion the wife of Wm. B. and baptized five of her children She was proposed two months since, and has indulged a hope that she was renewed for about three years. She belonged to one of the numerous families that undertook to settle the country from Missouri, but were dispersed by an order of government. Some returned, some went to the Spanish country; but by the guiding hand of God, this woman with her family, continued in this neighbourhood, and has received considerable instruction in the things of the Gospel. She appears to be a sincere child of God, and we have this day received her as a sister in Christ. It was affecting to see the tears trickling from her eyes, while she gave herself up to God. Her husband was present, and though he did not oppose the step she took, yet did not assist in presenting the children for baptism, but sat during the exercises, in his hunting shirt, with his belt & knife round his waist: he has been a wicked man, and cruel to this woman, who is his second wife, and much younger than himself; but it is said that he treats her much better of late, and respects her for her piety, which appears to shine before all.

Civil Government established at Hopefield.

May 13th.—Held a council with the Indian settlers at Hopefield; they had for a few Sabbaths become more negligent about attending worship. The question proposed by brother Vaill was this: "Shall I come here on the Sabbath, or go to the great village?" They answered, "We wish you to preach here; our tarrying at home was not designed neglect, but it was owing to sickness or some other cause." Another subject was, the preservation of peace among themselves; they had had some strife about their fields. Tally being providentially present, after sitting some time as a spectator, said, when we came to this subject, "I beg liberty to speak a word.

Q. Who is the chief of this village?
A. Maneh Pershe.
Q. What are the rest called?
A. Osage settlers.
Q. Who are the braves or soldiers to assist the chief?
A. There are none appointed for this purpose."

He then said it would be good to have such men; that in the nation were thirteen counsellors to assist the chiefs in counselling and judging, and forty braves to execute their orders and do justice. At this suggesion, three persons were nominated, and settled upon as counsellors to aid the chief in preserving peace. This was a thing greatly desired by brother Chapman, but he thought it would be necessary to invite Col. Arbuckle, or some other officer of our Government to be present, and assist in forming a civil government; little thinking, perhaps, that this honour was reserved for Tally. His coming out thus friendly to the settlement, excites in our breasts very lively gratitude to God, who has all hearts in his hands. Another object of this council was to take account of the names and numbers of the settlers, their progress, wants, &c. and make out a report to the Agent, and to the Society at New York; which was effected.

May 15th, Lord's Day.—All the Indians attended meeting at the settlement; indeed they have never given better attention than to-day, and, perhaps the gospel has never been more fully and clearly preached. It has been an interesting season; the Lord bless the word, that it may have free course among those heathen.

SENECA MISSION.

Return of the Missionaries.—Mr. Harris writes from Buffalo under date of the 5th of August, as follows:

"I have at length the pleasure of informing you, that we are licensed to *preach the gospel*, and *teach* among the Seneca Indians. I succeeded yesterday in convening three of the judges of the county; notice was also given in season to the chiefs of both parties, requesting them all to come over immediately. None appeared but the Christian chiefs; from their representations, and from the documents, which they furnished from the agents, the judges were entirely satisfied as to the propriety of their claims, and informed them, after a pretty close investigation of their views, that their petition for the return of the missionaries among them was granted. Joy sat on every countenance at this intelligence; they caught hold of the hands of the justices and shook them soundly, repeating 'Hi ne au wayh,' 'I greatly thank you.' We shall make arrangements to return immediately. What is to be the issue of all this, will be fully disclosed in the doings of Eternity. Pray for us."—*ib.*

MASSACHUSETTS SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This Society was instituted in September 1803; and incorporated February 20, 1807. It has permanent funds to the amount of $3529. Its receipts during the year ending May 24th, were $1033,80; which with $566,30 remaining the past year gives a total of $1,600 10, of this sum $730 were expended during the year, and $870 remained in the treasury at the time of the annual meeting. The "Bracket fund" of $5000 is distinct from the above, except $100 of the last year's interest, which is included. The remainder of the interest has been applied to the support of Rev. E. Abbot.

In the past year, the Directors have extended aid as means were afforded, to Religious Societies in Albany and East Andover, Me.—Rochester, Durham, Stratham and Epsom in New-Hampshire,—Tiverton and Little Rest, in Rhode Island,—Troy, Dunstable and Lynn, in Massachusetts. It should be remarked also, that in consequence of assistance voted by the Society, ministers have been settled [since the Report was submitted] in Springfield, Sommersworth, and Meredith Bridge; all in New-Hampshire. Though there has been no special revival in any of the towns mentioned, yet the directors are permitted to record several instances of hopeful conversions and admissions to the church of Christ. The seed has been sown with faithfulness and prayer; nor is it to be doubted that it will spring up in due time, to the glory of God, the giver of every blessing.

The directors have within the past year distributed, for the benefit of seamen, 700 copies of the Seaman's Preacher,—an excellent work by the Rev. Mr. Ryther of Wapping, Eng.—In parcels of 50 or 100 each, to the following sea ports respectively; Marblehead, Salem, New-Bedford, Nantucket, Portland, Providence, New-York, Philadelphia, Baltimore, Charleston and New-Orleans, including with the last several tracts. They have also assigned 100 copies of the same work to the Sandwich Islands, and intrusted them to the missionaries there, for distribution among the same class of men as at the places above mentioned.

[*Rec. & Tel.*

MASSACHUSETTS DOMESTIC MISSIONARY SOCIETY.

From the report of the Massachusetts Domestic Missionary Society, just published, it appears that from June 23d, 1824, to June 30th, 1825, its receipts, including a balance of perhaps $400 in the treasury at the former date, amounted to $2,506 86—several hundred dollars more than in the preceding year. At the time of the annual meeting there remained in the treasury upwards of $1,200; a large portion of which, however, had been previously appropriated, but the orders not yet presented for payment. During the year twenty-two individuals have been constituted life members of the society by a donation of $20 each, either by themselves or others,—making the whole number of life members 83.

The report being of a very interesting character, particularly to citizens of this Commonwealth, we shall endeavour to give copious extracts in our next.—*Rec. & Tel.*

ROMAN CATHOLICS.

The Boston Gazette states that last Sabbath it was announced to the Catholic congregation in this city by Rev. Dr. Tailor, their minister, that a *Bull* had arrived in this country, appointing the "very Reverend Benedict Fenwick of Maryland" to be Roman Catholic Bishop of Boston. So, it seems, the Pope of Rome sends over high sounding titles to this republican country, appointing and dismissing at pleasure. Let this influence become general—let the Roman Catholic religion of the land,—and what has become of our boasted liberty and free institutions!—*Rec. & Tel.*

From the New-York Religious Chronicle.

CHURCH LIBRARIES.

The annexed preamble and resolution were adopted at a stated meeting of the Vestry of St. Andrew's Church, Philadelphia, the present summer; it is deserving of imitation by other ecclesiastical societies.

Whereas, it is desirable that every church should possess within itself the means of improvement to those who have the pastoral charge thereof, and of the students under their care. And as many clergymen are unable to procure those books which their researches may demand—

Therefore *Resolved*, that it is expedient to the interests of this Church, that measures be adopted to collect a library for the uses before mentioned—And that the Rector be requested to co-operate with the Vestry in this measure, by adverting to it from the desk, & soliciting donations from the members of the church, of such religious tracts and books as they can conveniently spare.

By a notice from the Rector, accompanying the above we learn that, connected with the objects contemplated in the resolution, it is proposed to give the benefit of the library, under wholesome restrictions and regulations, to those who are desirous of access to books of a religious character.

RELIGION IN GREECE.

The Creek Chronicle published at Missolonghi, states that the Bible Society at that place, distributes the gospel all over Greece, and it is every where read with great ardour; the priests read it aloud to the assembled people.

The New York Mariner's Magazine states that a seaman's meeting of uncommon interest, was held on the evening of the 6th instant on board the Charlotte-Louisa, a German vessel from Bremen, where the Captain had determined to raise the "Bethel Flag" on his return.

RELIGIOUS ANNIVERSARIES.

The anniversary meetings of the principal religious Associations in New-Hampshire, were held in Lime, during the second week of the present month. 'The meetings says the Repository, were numerously attended by ministers and private Christians, and the occasion afforded new evidence of the happy influence of these festivals on the hearts of Christians and the cause of Zion.'—The General Association of Congregational and Presbyterian Ministers was organized on Tuesday morning;—the New-Hampshire Bible Society held its meeting on Wednesday afternon;—the first Annual Meeting of the New Hampshire Sabbath School Union, was held on Wednesday evening;—the New-Hampshi re Missionary Society held its Annual Meeting on Thursday. After the report was read, in each of these Societies, appropriate addresses were made by several gentlemen; and after the sermon, before the Missionary Society,—a large number united in celebrating the death and sufferings of the Divine Lord and Saviour. It is stated that the Gospel Ministry has been established in several towns by the aid of the Missionary Society—that its operations are becoming more energetic, and that it promises to be effectual in repairing the numerous desolations in the state.

In several of the states, the Anniversarics of the Religious Societies are held on the same week. We have been told by such as have been present on such occasions, that the interest excited is very great. To say nothing of the opportunity given to those who wish it, to attend all the Anniversaries—to say nothing of the saving of expense and time—even to say nothing of the impression made on the mind by a concentration of force,—if we only take into consideration the opportunity such occasions offer, for diffusing a common feeling in the hearts of Christians—and obtaining common views respecting the interests of the church. We should rejoice to see the same system adopted in Connecticut. The small extent of our population would enable our citizens, from every part of the state, to be present with very little inconvenience. —*Con. Obs.*

THEOLOGICAL SEMIXARY ANDOVER.

The anniversary of this Seminary is to take place on the 28th inst. The exercises are to be confined to the Senior class, and not divided among the three classes, as in former years.

The anniversay of the Porter Rhetorical Society will be celebrated on Tuesday afternoon, (day preceding that of the institution) when a Poem and an Oration will be delivered by two members of the Senior Class, and an address by the Rev. Mr. Wayland of Boston, accompanied by sacred music, adapted to the occasion.

An address will also be delivered before the Society of Inquiry on the same evening.

The receipts into the treasury of the American Jew's Society, during the month of August 1825, amounted to $269 83.

The September number of Israel's Advocate has the following note;—"Dr. E. Wolf has left the farm at Harrison, agreeably to the wishes of the Board of Directors." If any Jewish convert still remains at the farm, it is Mr. Jacobi. *Rec. & Tel.*

The Rev. Mr. Hanham, formerly a Roman Catholic reader, of St, James' parish, Dublin, has publicly conformed to the church of England, by receiving the sacrament of the Lord's supper according to its ritual.

The Female Education Society of Prince Edward, Vir. has contributed $1076 75 in the last 5 years, towards supplying the destitute with the means of salvation,

The Trustees of Williams College, at their late commencement, determined to build a chapel, and appointed a Committee to adjust a plan, &c. They also established a new Professorship, and appointed Mr. William A. Porter to that office.

Fuller's Works.—The last seven volumes of the works of the Rev. Andrew Fuller have lately issued from the press of S. Converse, New Haven.

REVIVALS.

REVIVAL IN BERWICK.

We learn from a correspondent, says the Recorder & Telegraph, that a good work of divine grace is now going on in Berwick, Me. in the Congregational and Calvinistic Baptist Societies. About 20 in the latter Society have already been baptized; and an equal number in the former, are indulging a hope in the precious blood of Christ. The excitement continues deep & interesting."

REVIVAL IN KENTUCKY.

We are happy in being enabled to state, that the work of divine grace recently commenced in Nicholas county, Ky. in the churches under the care of Rev. Dewey Whitney, still continues. In addition to the 15 mentioned in our page of the 27th July, 20 have been received into the churches since that time, making 35 since the commencement of the work.—*West. Lum.*

REVIVAL IN AN EPISCOPAL PARISH.

The Rev. Thomas G. Allen, Rector of Prince George's Parish, Montgomery co. Md. writes as follows:

During the past year the Lord was pleased to visit this parish with an unusual out pouring of his spirit. The word of truth had full course to many souls; assemblages for prayer and spiritual converse were almost daily: in fact, from many an humble, broken and contrite heart, proceeded the anxious inquiry, "What shall I do to be saved?"—and a goodly number, we trust, were enabled to exercise faith in Jesus and to rejoice in the precious hopes of the gospel. The addition to our communion was very considerable in the course of a few months. Thus "the Lord has done great things for us, whereof we are glad."

In St. Bartholomew's Parish, the means of grace are generally well attended, and the humbling truths of the gospel of Jesus are favourably received, so that we have reason to hope that God is here preparing peculiar people for himself. An unusual number have been added to our communion within the last six months.—*Phil. Rec.*

We understand says the Recorder and Telegraph, that on the first Sabbath of the present month, 12 individuals were admitted to the Tabernacle Church in Salem; making the whole number added to that church by profession since the first of Nov. last, 83.

REVIVALS IN PENNSYLVANIA.

Extract of a letter to the Editor of the Pittsburg Recorder, from the Rev. Nathaniel R. Snowden, Kittaning, Pa. about 35 miles N. E. of Pittsburg, dated August 30th 1825.

It may gratify the friends of Zion at a distance to hear what the Lord is doing among us, especially as in our annual reports to the General Assembly of the Presbyterian church, we have not given accounts of special revivals, and awakenings, in the bounds of the Presbyteries in this part of Pennsylvania. Thirty-three persons, mostly youths, were propounded, and twelve on certificates, making in all 45; and we hope of such as shall be saved, to be received; and they were admitted into the Presbyterian church at Crooked Creek, on the last Sabbath of the last month, to celebrate the dying love of our dearest Lord and Saviour. Many others are under conviction, and inquiring what they shall do to be saved; and we hope they may be spared to enter into God's covenant with clear views and right conceptions of his love and tender mercy. This solemn and blessed ordinance was celebrated and enjoyed by communicants at three tables, two of which were full, and in the presence of a very numerous and impressed assembly. Before the ordinance of the sacrament, 25 persons were baptized, 12 of whom were adults, which added much to the solemnity.

We had, dear Sir, a most comfortable season in Kittaning last Sabbath: Rev. Mr. Reed appointed me in this other branch of my charge, when we had 17 additional members and 2 adults baptized, besides children.

WESTERN RECORDER.

UTICA, TUESDAY SEPTEMBER 27, 1825.

The interesting matter contained in our first article, to-day, will fully compensate for its length; and, if what the writer insists upon is true—and who can doubt it?—it will follow as an unavoidable inference, that *every individual* among us, who participates in the blessings of liberty has a duty to do, respecting the enslaved and degraded descendants of Africa. It is high time for this subject to be seriously examined in all its important bearings; and we hope that our readers will not lightly pass it over.

It will be perceived by an article under the head of Religious Intelligence to day, that the Seneca Mission has at length been reinstated. This is a matter of congratulation to every christian philanthropist. The Mission, we hope, will now go on prosperously; and we doubt not, the Disposer of all events, will overrule the former machinations of the enemies of all righteousness, for the eventual good of the cause. Let the christians of the Western District remember that this mission is located within their borders, and that it demands a special interest in their fervent prayers.

Wastes of Michigan.—A gentleman of piety and intelligence writes from the city of Detroit, that there is a lamentable want of evangelical ministers in that vicinity and throughout the whole territory of Michigan; that the deficiency is daily increasing; that vice, irreligion, and heresy are extensively prevailing; and that in the ordinary course of things, the territory must become one vast scene of moral desolation; unless exertions are interposed from some other quarter. This is a loud call: and yet it is but one among the many that are heard from the west. The operations of Domestic Missions are every day increasing in importance; and as constantly seem to fall infinitely short of the labours and charities required.

The Communication of "G. H." must necessarily remain on file, until several essays which had been *previously* received for this *very limited department* of our paper can be fairly disposed of.

To the Editor of the Western Recorder.

MIXED MARRIAGES.

SIR,—I have recently been favoured with the perusal of a letter from the father of the young lady in Cornwall, whose contemplated connexion with Elias Boudinot, a Cherokee, has excited so much interest in the public mind. This letter is in answer to one from a particular friend of the family, who, it appears, was not well pleased with the connexion. It is written with all the freedom and simplicity which private friendship dictates; and although not designed for the public eye, yet I have upon my own responsibility taken the liberty to make the following extracts from it, without the knowledge of the writer or receiver.

He who can treat with lightness the affection subsisting between these betrothed youth, with the facts before him disclosed in this letter, is as devoid of every finer feeling of our nature, and of every benevolent emotion which christianity inspires, as the most untutored savage that roams our western forests.

CRAWFORD.

"*Cornwall, August* 6, 1825.

"DEAR SIR,—I received your letter some time since with remarks upon our Indian connexion. Such things as you mention very naturally occur to the mind on such an occasion. I thought very much so, when I first became acquainted with the subject. It is about one year since it was made known to me. I then told my daughter about the amount of what is in your letter, and also the amount of what I have heard from various other quarters. I immediately attended to the subject. I made it a matter of great consideration; and after all that could be said and done within bounds of reason, I have been convinced that nothing could dissuade her from her purpose. I find that for about five years her heart has been firmly bent and fixed on going among the Heathen to do them good; and strange as it may appear, she has chosen Elias Boudinot, a Cherokee Indian, for a partner for life.

"Although the thought of parting with a lovely child and friend, in this manner, is grievous to us all, yet we find nothing in the laws of God or man forbidding such connexions with Christians of any nation. Our family that have lived together the last year, were as uniformly opposed as you or any one; but being under better advantages to judge, than you or any one else, and having a better right to decide the case than all the world beside, we have become reconciled, and are harmonious on the subject. It is a truth that this young man, for knowledge, talents and behaviour in every respect, is by his acquaintance as much esteemed as almost any other. There is no question that Harriet could have had her choice among white men; but she *prefers* an *Indian!!* He was received into our church about five or six years since—was very useful and much respected while here; and so far as we have heard, has ever walked and behaved according to his profession. He bids fair to be eminently useful in the world, and especially in his nation. To sum up the whole matter, *she has a right to this her choice.* It is a matter of her own, and since she will go, we must commend her to the Disposer of all events, and let her go, hoping she will do great good in the world."

POLITICAL.

DOMESTIC.

Mr. Noah—First Judge of Israel.—The corner stone of the City of Ararat, was laid with appropriate ceremonies, pursuant to previous notice, with this only difference, that as the assemblage of people could not be ferried across the river, the ceremonies took place in Buffalo.

"The stone was laid by Mr. Noah, Editor of the New-York National Advocate, who afterwards issued a proclamation to all the Jews throughout the world, renewing and establishing the Jewish nation as it existed under the ancient Judges, by the authority of the following list of titles: "Mordicai Manuel Noah, Citizen of the United States of America, late Consul of the said state for the city and kingdom of Tunis, High Sheriff of New-York, Counsellor at Law, and Governor and Judge in Israel."

"He commands, in his own name, among other things, that Jews, particularly young ones, shall be encouraged to assemble at the city of Ararat on Grand Island, that a capitation tax of *three shekels* a head be levied on each male Jew throughout the known world, to defray the expenses of emigration, that polygamy be abolished, that the Indians be informed that they are descendants of the lost tribes, and invited to join in the settlement, and that a Judge of Israel be appointed every four years by the Consistory at Paris, to begin, we presume, at the expiration of the reign of Mr. Noah."

Mr. Noah of New York, with the assistance of Mr. W. H. Hale of Boston, has invented a Cylinder Printing Press, which will throw off 2500 impressions in an hour, without steam, horse or water power; being kept in motion by a man turning a crank—and two boys are necessary to feed the cylinder with paper.

Naval Court Martial.—The decision of the Court Martial, in the case of Lieutenant Ramage, on charges preferred by Lieutenant Wolbert, has been approved by the Secretary of the Navy. No one of the specifications of either of the charges was proved. "The Court is of opinion that these charges are utterly false, groundless, and malicious; and it does most honourably acquit the accused of having afforded even the slightest foundation for the calumnies with which he has been so injuriously and wantonly assailed by the prosecutor."

A Text not to be forgotten—General La Fayette, in reply to the mayor of St. Louis, spoke of the American union in the following language:

"A *Union*, Sir, so essential, not only to the fate of each member of the confederacy, but also to the general fate of mankind, that the least breach of it would be hailed with barbarian joy by a universal war-hoop of European aristocracy and despotism."

FOREIGN.

The papers at the present time, are almost entirely barren of intelligence. The French King is said to be getting into a melancholy state, owing to some affairs relating to the ministry. The Spanish King is much troubled, as usual, with the affairs of his nation. In England, a number of heavy failures have been occasioned by the cotton speculation; and many people of our country have also been severe sufferers.

Brazil and Buenos Ayres.—The last accounts mention that a Brazilian squadron had arrived in the vicinity of Buenos Ayres; that the admiral of the squadron disclaimed all hostile intentions, except against the Banda Oriental and the pirates; that Buenos Ayres had sent a messenger to Brazil, for at least the ostensible purpose of effecting an amicable settlement of differences.

We mentioned last week, our suspicions about the real designs of the French government, in their pretended negociation of the independence of Hayti. The following are the more recent remarks of the N. Y. Daily Adv. on the same subject.

France and Hayti.—In copying from a London paper, a few days since, the ordinance of the King of France concerning the independence of Hayti, we gave it as our opinion that the government of St. Domingo would never have knowingly agreed to terms involving the principles contained in that instrument, and that it was the object of the French ministry to circumvent them.

In order to remind our readers how much reason the inhabitants of St. Domingo have to distrust the intentions of France, it will be necessary only to mention the negociations which they have been alternately opening and breaking off for several years past on this very subject. On the 29th of December last, we published a brief statement of these negociations from official sources, together with the strongest declarations on the part of the Haytien government, that they "would sooner die than yield to any power the least privilege which would in any way touch their liberty."

The following is a summary of the terms insisted on by the French ministers at different periods:—In 1814, it was *absolute sovereignty*; in 1821, only an *indemnity*, which had been offered before, and rejected; and in 1824, an *exterior sovereignty*. "Whether this latter new expression," said president Boyer in 1824, "intends only a commercial or a political over-sight or only a protectorship, it appears to us injurious, or fatal to our security; and therefore we reject it."

With these facts before us, we remarked that it became the Haytiens to regard the French with distrust and suspicion and that they ought to insist upon the most full and unequivocal explanation of the word *independence*, after such an ingenious and unworthy attempt to deprive it of its meaning, and to cut them off from its benefits. The ordinance of the king appears in a form calculated to alarm still further the suspicion of the Islanders. He ordains that the Haytiens shall pay 150,000,000 of francs; he ordains that the ports shall be open to all nations, the French paying only half the usual duties; and, on these conditions, further ordains that the government of the French part of Hayti, shall be fully and entirely independent. Of course it is to be presumed, that in case of any failure to *obey* the two first ordinances, whether designed or unintentional, whether real or alleged, France will once more ordain that this country shall return to the condition of a colony, that the gold paid shall be considered a forfeiture, and perhaps, that an expedition shall be prepared to reduce the island to her entire control, and its inhabitants to the conditon of slaves.

THE GREEKS.

In a joint letter to the Greek Committee of Boston, subscribed by General Jarvis, Capt. Miller, and Dr. Howe, three Americans in the Grecian service, is the following passage:—

"As to the progress of the revolution, we jointly give it as our opinion, that, taking into consideration all things, the Greeks have exerted themselves beyond every thing which could be reasonably expected; and judging from the past and present state of affairs, we do not hesitate in saying, that we believe they will succeed in establishing their freedom. Two hundred Turks have already perished in this sanguinary contest. There are now in Greece more than 200,000 stands of arms; which though not good, are nevertheless equal to those of the Turks. Order is daily gaining ground, with the principles of rational liberty learned in the school of adversity. We would exhort the friends of Greece and America, to exert themselves for this suffering people, remembering that the struggle is not yet over.

POPULATION OF CHINA.

The population of the 13 provinces of China Proper, is stated in a document from that Empire, lately received in this country, at 146,280,163. It was estimated by Hassel to be 183,500,000,—and by Sir George Staunton, 333,000,000. The army is stated as follows; Infantry 822,000, Cavalry 410,000, Marine, 34,000, besides 7,552 military officers.

CUBA.

Another insurrection was discovered on the 13th of August, at a place called Lemond, in the Island of Cuba. The negroes belonging to nine plantations were involved in the revolt. It was discovered on the morning of the day that they intended carrying their plan into execution.

The Minister of the Marine has just obtained a special act of grace in favour of the naval officers that followed Joseph Bonaparte. These officers are to be reinstated in the ranks and honours which they possessed before they joined him, and will in future enjoy two thirds of the pension which they had at that period.

Several German journals announce, that a vessel from Corfu had brought intelligence of a naval action having taken place off Soda, between the Greek fleet and the Egyptian squadron, in which the former, consisting of 70 sail was victorious. The Egyptians lost 17 vessels.

Absence of Mind. A well known gentleman of Magdalen College, Cambridge, Eng. had taken his watch from his pocket to mark the time he intended to boil an egg for his breakfast, when a friend entering the room, found him absorbed in some abstruse calculations, with the egg in his hand, upon which he was intently looking, and the watch supplying its place in the saucepan of boiling water!

Coals were first used in England in the reign of Edward I. who forbade the use of them, considering that the smoke from them corrupted the air.

ORDINATIONS & INSTALLATIONS.

Installed at Hunter, N. Y. on the 27th inst. Rev. SETH CHAPIN, over the Presbyterian Church and Society in that place. Sermon by the Rev. S. Woodbridge, of Greenville; charge to the Pastor, by the Rev. Dr. Porter, of Catskill; charge to the People by the Rev. W. Chester, of Hudson.

To all the friends of Zion, acquainted with the situation of that place, this event must be peculiarly interesting. Only seven or eight years since, it was a howling wilderness From the felling of the first tree, some arrangements were made for the establishment of the Gospel. But that happy day, when such an expectation should be realized, appeared far distant. Seldom, in this era of wonders, have the tokens of divine favour been more signally displayed towards a few Christians persevering in their prayers and exertions to obtain the means of converting a natural and moral waste into a fruitful field.

About two years since a church was formed, which now consists of thirty members. The Society lately formed for the support of the gospel, consists of only twelve. More, however, it is expected, will be added. Aided by the United Domestic Missionary Society, and benevolent friends in the cities of New-York and Boston, this little church and Society have been enabled, with a personal exertion which reflects upon them the highest credit, to provide for the comfortable and permanent support of a minister, in the settlement of whom they have been happily united. The contiguity of this place to the noted spot of resort from the most distant parts of this and other countries, the Pine Orchard on the Catskill mountains, together with the extensive region of morally waste country around, adds great importance to this event.

The uncommon salubrity of the climate, the productiveness of the soil, the very favourable terms on which *good* settlers, (and no others,) may purchase lands owned by the benevolent friends of the gospel, together with the extensive water privileges which the place embraces, in addition to those already improved, lay a foundation to hope, that, under the continued smiles of Providence and the influence of divine grace, a large and flourishing Society will be built up. Then, the friends of Domestic Missions will reap the abundance of their reward. Who would not share in the satisfaction of having accomplished such a work! What Christian—yea, what PATRIOT, like the first magistrate of New-York, will not bid Domestic Missions God speed! By their aid the rough ways are made smooth—those who have mourned in solitude are made to rejoice—the wealth and population of our beloved country is rolled on—and immortal souls, wrested from the very jaws of eternal death, are translated into the arms of everlasting mercy.—*Rec. & Tel.*

ORDINATIONS.—*Greenfield, Ms. Sept.* 6.—Rev. WM. C. FOWLER, was ordained to the pastoral charge of the 2d Congregational Church and Society in this town on Wednesday last. The exercises were as follows: Introductory Prayer by Rev. M. Hitchcock, of Conway;—Sermon by Rev. Professor Fitch of Yale College, from Col. i. 28: "Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus." Consecrating prayer by Rev. Mr. Cannon, of Gill; charge by Rev. Dr. Packard, of Sherburne; Right Hand of Fellowship and Concluding Prayer, by Rev. Mr. Sprague, of West Springfield.

On the last day of August was ordained to the pastoral care of the 1st Congregational Society in Bangor, Me. Rev. SWAN L. POMEROY.

At Smithfield, R. I. Rev. ABEL THORNTON, and AMAL REED; the latter as a Pastor of a newly constituted Baptist Church in Smithfield, and the former as an Evangelist.

ORDINATION OF MISSIONARIES.

We understand, says the Recorder & Telegraph, that by invitation of the Executive Committee of the United Domestic Missionary Society of New York, an Ecclesiastical Council will convene at the vestry of the Old South Church in Spring Lane, on Thursday next, at 3 o'clock, P. M. for the purpose of examining and ordaining as Evangelists, several members of the present Senior Class in the Theological Seminary at Andover, who are to go forth under the patronage of the above named Society, to our western states and territories, with the design of a permanent location in those destitute parts of our land. The ordination services, which will be public, are appointed at 7 o'clock of the same day evening, in the Old South Meeting-house. It is expected that the Sermon and charge, will be delivered by Clergymen from New York city, who are to attend as members of the Council and Representatives of the United Domestic Missionary Society.

NOTICES.

New-York, Sept. 21, 1825.

At a meeting of the Executive Committee of the UNITED DOMESTIC MISSIONARY SOCIETY,

Resolved, That SAMUEL STOCKING, Esq. of Utica, be hereby appointed Receiver of monies on account of this Society. Auxiliary Societies, and the friends of Domestic Missions may consider their payments to him, the same as if made directly to our Treasurer, M. BRUEN,

Cor. Sec. of the U. D. M. S.

The Editor of this paper acknowledges the receipt of $11, for the Colonization Society; as the amount of a contribution taken up in the town of Groton, Tompkins county, by the Baptist and Congregational Societies, on the late Anniversary of American Independence.

DEATHS.

At Friendship, Alleghany co. on the 16th inst. *Laura King*, eldest daughter of Mr. Samuel King. She was distinguished for many amiable qualities in one so young—she was not yet 16—above all for her piety. She experienced a hope a year ago last winter. In May, she publicly professed Christ and united with the Baptist church, of which her parents were members. In the fore part of her sickness (the consumption) she complained of much stupor of mind, but it pleased God, that for several weeks before her death, she should enjoy the light of his countenance. She expressed great satisfaction in view of her approaching dissolution. She frequently exhorted her young companions who came to see her. She said to one, the day before her death—"don't you wish you was in my place?" as though she was transported in view of that glory that should be revealed in the saints.—*Bap. Reg.*

NOTICE.

STRAYED from the pasture of John Ross on the 20th inst. a COLT 5 months old, dark-brown colour, long hair, a natural trotter, Whoever will return said colt, will be handsomely rewarded by said John Ross of Whitestown, or to the subscriber at Deerfield.

WILLIAM HAWTHORN

Setpember, 23, 1825. 1w

NEW GOODS.

No. 36, *Genesee Street.*

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63

Wholesale.

J. C. HASTINGS & CO.

NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles:

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica Rum,
6 Pipes Swan & Schiedam Gin,
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES,

and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 58tf

WANTED.—The subscriber wishes to employ immediately Six first rate

Journeymen Coopers.

Liberal wages will be given,

G. W. GORTON.

Rome, August 23, 1825. 1tf1w

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.

Utica, August 1, 1825. 57tf.

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From the Religious Intelligencer.

THE GRAVE OF CATHARINE BROWN.

Pour forth thy voice, oh buried maid!
And gently warn thy sister throng,
Who while their raven locks they braid,
And lightly weave the heathen song,
Shall o'er thy grave a vigil keep,
And true to nature, fondly weep.

Here should the man of pallid brow,
Stern hater of thy nation, hie,
Thy sainted spirit hovering low,
With hymns of dulcet melody,
In his cold heart no change might trace;
No pity for a wasted race.

But hither should the Christian rove,
Whose hand the word of truth hath sent,
The Mission of his Master's love,
Warning the sinner to repent:
Strike thy high harp, and let his ear,
One strain of angel rapture hear.

"They rise! they rise!—to heaven they soar!
Souls who have learnt salvation's song,
From every kindred, clime, and shore,
To heaven's unfolded gate they throng;
Oh! let thy tide of bounty flow,
Till all the earth its God shall know."

To the Editor of the Western Recorder.

PARTICULAR ADAPTATION, NO. II.

Mr. Hastings,—In my former number, I attempted to explain the principles of association, so far as they relate to musical perception, and expression, and the distinction there made between those which are intrinsic and those which are extraneous, (if it be well founded) has an extensive application to every department of the art. If those of the former class, constitute the only *basis* of musical perception, or the art of distinguishing tones in relation to quality and pitch, and if they are the primary cause of effectiveness in music, they may with propriety be assumed, as the basis of musical composition, and of particular adaptation. By a critical and long-continued examination of tones, as to their quality, and effects in exciting opposite emotions, composers of music, by combining, and as it were compounding those of different qualities, have invented melodious successions, or phrases which they have denominated *musical subjects or ideas*; and having been successful thus far, they have gone one step further and produced melody, or a succession of musical *ideas*, confined to one part. Succession of tones, does not, however, owe its effect to *extraneous* associations, but to the multiplication of those which are intrinsic; nor does the fact, that musical ideas produce different effects, according to the manner in which they are connected, militate against this position; it only proves that this process serves to multiply, and *vary* the character of the latter or intrinsic class. Other contrivances such as *harmony, rhythm, accent, &c.* have been added to increase musical effects: but as they are not necessarily connected with the present discussion, I shall only refer to them as they become important. It is sufficient for my present purpose, to establish the point, that composers of music, have necessarily depended on the intrinsic principles of association, or the simple or natural language of tones, for the production of musical effect. If further confirmation of this point, is desired, it may be found in the fact, that eminent composers of music have been instinctively led to the adoption of this language, which circumstance has enabled Gardiner to define and characterize the various degrees of the modern scale, according to their supposed effects; (See lives of Haydn and Mozart, page 72—Gardiner's note,) and that all such composers have regarded the qualities of tones, as a matter of the first importance in the choice of keys, and accidental modulations.

Music, when unaccompanied by words, is capable of exciting sentimental feeling, to an almost inconceivable extent; but there will generally be this difficulty about it,—*there will be no particular object to which it can attach itself*, unless resort is had to extraneous associations; and as these will always be different, in different hearers, there will be no uniformity of character in the result. Composers of instrumental music, have often invented some interesting story, or chosen some imaginative subject, to serve as a guide to their feelings, and then they have attempted to delineate and express such sentiments, as a person would be supposed to possess, when placed in the situation, and surrounded by the circumstances, which the author has imagined. This is done by attempting to imitate the thing itself; or, as is more generally the case, by calling up a set of intrinsic associations, which are found to be related to it—or to the sentiments flowing from his subject. Hence it is, that if the hearer of such pieces, is ignorant of the particular theme that occupied and directed the imagination of the author, or if he is not accidentally led to it during the performance, he can receive no *intellectual* pleasure from such an exhibition. He will *feel*, and perhaps he may strongly feel: but there will be a want of certainty in the character of the sentiment, and a kind of unmeaning agitation about him, which will detract very much from his enjoyment. If he should analyze the impressions he has received from such an exhibition, he would find that his imagination had been kept in a continued state of fermentation; that he had been constantly grasping at the different subjects as they were presented to him; and relinquishing them as unintelligible, and that as often as he has discovered his mistakes in attempting to comprehend his author, he has struck off into a different direction with hopes of success which have proved equally abortive. But when the hearer is presented at the commencement of the performance, with the *theme* or subject, of the author's contemplation; or if he receives only a general hint of its nature, he is then prepared to follow and fully to appreciate his sentiments.*

Insulated specimens of instrumental music, have, it is true, been composed without reference to a particular subject, and there are others of which the subjects have been lost; but though these may under special circumstances, become interesting, yet they owe their effectiveness to the fact that they are so constructed as only to call into action some of the more common and general feelings of the hearer, which he is able to adapt to almost every object that presents itself to his imagination. In such cases, however, it is perfectly clear, that the highest capabilities of the art are not duly appreciated; and that such effects will be as transient as they are delusive. Here then, we can perceive, that *particular adaptation* is necessary, even in instrumental music.

Particular adaptation in this department, may be defined, to consist in the adapting of the intrinsic associations; or in other words, the language of tones, to some particular subject which having directed the imagination of the composer in the invention of his musical ideas, and which being communicated to the hearer, shall serve him as a clew to the sentiment. That the necessity of such an adaptation, has been felt by all eminent masters, is evident from facts. Mozart in all his best productions has practised it: as is indicated by the names he has given to them. His "Requiem," and "Il flauto magico," which in this department correspond with the Oratorio in the vocal, may be adduced as specimens directly in point—the former as is well known, was composed at the request, and for the use of a stranger, at the anniversary of the death of a friend,—the superstitious fears of the author, from some accidental circumstances attending the appearance of the stranger, led him to consider this application as a premonition of his own approaching dissolution, and the thoughts which such an event are calculated to excite, formed the theme of his composition. The latter piece, as is indicated by the name, was designed to exhibit *the magic powers of the flute*. Other specimens by the same author might be cited, but these are sufficient for my present purpose.—Haydn is also said by Bombet, to have universally invented some little romance, or to have chosen some interesting and imaginative subject of contemplation, such as a battle, or a ship's voyage, &c. previous to the commencement of his labours, and these formed the themes of his compositions. In one instance, his subject was an imagined dialogue between our Saviour and an obstinate sinner, in which he afterwards followed the parable of the prodigal son. Bombet also mentions it as a matter of regret that the original names of Haydn's pieces had not been retained. "I wish," says he, "the names of Haydn's symphonies had been retained instead of numbers. *A number*, has no meaning; a title, such as "the shipwreck," "the wedding," guides in some degree the imagination of the auditor, which cannot be awakened too soon." (Lives of Haydn and Mozart, page 72.)

This species of music, may also become interesting to individuals, when it does not possess this peculiarity in its character; but such interest will be dependant on the extraneous class of associations. Let a person, possessed only of a common share of musical susceptibility, become accustomed to a plaintive melody, while suffering extreme depression of spirits, or any severe affliction; and if he should hear it afterwards, it would by recalling his *former associations*, have a powerful effect upon his feelings. The *'military death march,'* to him who has heard it at the grave of a friend, will undoubtedly be highly effective; on the other hand, *airs* of a lighter cast, which have been our *every day acquaintances*, during seasons of unusual happiness, will ever afterwards be associated with former scenes, and possess an interest that can never be entirely overcome. But these effects will be entirely superinduced, and personal. In such cases, the extraneous associations, *furnish an object* to which the hearer can adapt the music; and if by accident it should be strictly appropriate to his former feelings, it will become as to him peculiarly efficient; yet it must be perceived that if the intrinsic class should happen to be of an opposite character—if they should *oppose* those which are extraneous, the effect of the music even upon *individual feeling* would be greatly diminished, and it will certainly possess illegitimacy of character. When these different classes of association, are congenial with each other the extraneous class, by leading to an object to which the hearer can attach the intrinsic, or the language of sounds, will form an effective substitute for particular adaptation, which may therefore be deemed indispensable to the perfection of this department of the art. In my next number, I shall apply these principles to vocal music, and particularly to the sacred department. Yours, &c. THETA.

*These remarks are intended to be applied only to the highest specimens of instrumental music.

MISCELLANEOUS.

From the Philadelphian.

"NO FICTION."

There are hours in the experience of all genuine Christians, when the mind rises above the world, and looks down upon it in the clear light of eternity; contemplates it as a great theatre for the display of divine benevolence: forgets all selfish ends, and longs to carry the torch of heaven into its dark places. Nor do such feelings always die in the conception. They were the parents of those grand designs and noble sacrifices which distinguished the missionaries of the cross in former ages. When the most successful missionary of our country, now on the stage, was asked how he came to choose a life of such privations and persecution; he replied, "I was led to it, by reading accounts from missionaries and meditating in my solitary walks on the worth of the soul and the value of time. I used to go at the close of day, to the western side of a distant grave, and watch the setting sun as an emblem of my own mortal existence; and when its last ray had expired, I asked myself, what shall I wish I had done in this life, when that sun shall have set for the last time, and I am numbered with the inhabitants of heaven.

In such an hour as this, Jane broke the silent meditation of her two sisters with this question; "What can we do more for our Savior than what we are now doing?" They were ready for the question; for grace had set all their hearts in sweet harmony to the song of redeeming love. A year before, and they were walking according to the course of this world, in the indulgences of affluence, and the vanities of fashionable life: But grace had set them free from the world; from its maxims, its fear, and its love. In "laying aside every weight," they had devoted superfluous ornament to the cause of charity, forsaken the time-wasting and soul-destroying customs of idle and ceremonious visits. The children of poverty and suffering became familiar with their voices and enjoyed their beneficence. But Christian missions were the chief and dearest object of their concern. They had done what they could with their own resources, and solicited much from their friends: and there was one mission still in want and suffering, which pressed hard on the mind of Jane when she put the interesting question, "*what more can we do?*" "A thought has struck me," said Eliza, "which if we have courage to execute, may accomplish our purpose, and at the same time be doing good to others. We think we are willing to be missionaries. My plan may test our sincerity. You know the basement room of our house is unoccupied, and will make a pleasant school-room. We will open a school for girls and let our pious friends know that the avails of it will be given to missions. If we get a good school it will raise from two to three hundred dollars a year. We can teach alternately three months each, and the other two can still take all necessary care of our house and family." "Well," replied Jane, "I was the first to move this conversation, and my courage shall be first put to the trial. Next week the school shall begin."

The mother of this family had been long dead, and the father had borne with much patience that pain which a fond and worldly father feels when his daughters break with the fashionable world, and prefer "the adorning of a meek and quiet spirit," to those gilded ornaments which the young and giddy put on for mutual deception. His daughters had not been less dutiful or affectionate; and in his old age had concluded to submit to this change, though unable to appreciate its motives or end. But the opening of the school was too much. He never dreamed that his daughters would come to this. He spoke against it, and expected it would fail. But a beginning of three pupils soon increased to a respectable number. Jane commenced. The change from her former habits was great; her duties were confining and perplexing. For a few days she told me it was a great trial, and this fact led her to doubt her own piety. But she soon gained the affection of her pupils and became attached to her daily task. Her quarter was nearly ended when I first met her, and she said she should hardly know how to give up her charge. The father had become reconciled to it, and I believe the pilgrim of the whole world, will seldom enter a more delightful family.

I have often heard it asserted that they who do most for Christ will be least pressed for time in his service. While I was a guest in this family, I heard a clergyman announce from his pulpit that a benevolent man had opened a school of adult blacks, two evenings of the week, that many came for instruction, and he needed male and female assistance. One of these ladies was the only one of her sex who found the way to the school house the next Wednesday evening, though not herself a member of the congregation.

Religion was the business of this family; they inquire after its interests, as one member of a family inquires after the others, as one with them, bone of their bone and flesh of their flesh. I thought I had left all for Christ many years before, but when I left this family and pursued my homeless journey of life I felt that I had been at "the house of the Interpreter." Reader, dost thou ask with Jane, "What more can I do for Christ?" Go and present thyself a living sacrifice on the altar of God; and while the fire of holy love is kindling the sacrifice and burning up your dross, think of your compassionate Redeemer, look on a perishing world and your own ingenuity will suggest ways and means. TIMOTHY.

MYSTERIES IN RELIGION,

From a Sermon, preached before the University of Oxford, on Sunday, Oct. 21st, 1722. By James Conybeare, A. M.

"The term *mystery* hath a *relative* sense, and implies a respect to that person's understanding to whom a thing is mysterious. It will appear from hence, that a doctrine is so far to any man *mysterious*, as he cannot, or does not, comprehend it. And if a mysterious doctrine be therefore false, these consequences will follow; That the knowledge of the most *ignorant* person is the standard of truth; that there can be no real difference in men's intellectual attainments; and no real progress made in knowledge, for if every mysterious doctrine be false, and if every doctrine not comprehended by the most *ignorant* person be to him mysterious; then every *such* doctrine is false, It follows, that *all* truth is by him comprehended, i. e. that *his* understanding is the measure of truth; that no one man can be *really* more knowing than another; and no man *really* more knowing at one time than another. So fruitful is one absurdity of many more."

CAPTIVE AFRICANS.

In a late work on Africa, by Major Gray, we have accounts of various exhibitions, witnessed by himself, of the treatment to which the unhappy wretches captured in the hostile excursions of the Africans, are subject. These petty wars, it is to be remembered, are almost universally attributed to the *slave trade;* to supply the demand for which, the more powerful tribes or individuals thus obtain their victims.

Other examples, of still more inhuman cruelty, are related; but we cannot try the feelings of our readers by their repetition. [*Chron.*

On the 16th of March, Major Gray took his route (at first up the Senegal,) for Kaarta. The Kaartans which he accompanied, had made one hundred and seven prisoners, chiefly women and children, in a predatory excursion into Bondoo.

The men were tied in pairs by their necks, their hands secured behind their backs; the women by the necks only, but their hands were not left free, from any sense of feeling for them, but in order to enable them to balance the immense loads of pangs, corn and rice, which they were forced to carry on their heads, and the children (who were unable to walk, or sit on horseback behind their captors,) on their backs.

"I had an opportunity," adds our author, "of witnessing, during this short march, the new made slaves, and the sufferings to which they are subjected in their first state of bondage. They were hurried along, (tied as I before stated) at a pace little short of running, to enable them to keep up with the horsemen, who drove them on as drovers do fatigued bullocks. Many of the women were old, and by no means able to endure such treatment. One in particular, would not have failed to excite the tenderest feeling of compassion in the breast of any, save a savage African; she was at least sixty years old, in the most miserable state of emaciation and debility, nearly doubled together, and with difficulty dragged her tottering limbs along; to crown the heart rending picture, she was naked, save from her waist to about half way to the knees All this did not prevent her inhuman captor from making her carry a heavy load of water, while, with a rope about her neck, he drove her before his horse, and whenever she showed the least inclination to stop, he beat her in the most unmerciful manner with a stick."

Misprints.—The following is from the the National Ægis, and nearly every editor will subscribe to the truth of the accompanying observations: [*Argus.*

Of all the incidents in the lives and writings, the doings and sufferings of those who provide for public amusement by the manufacture of newspapers, there are none more vexatious, than the discoveries they sometimes make of the ridiculous errors in their own works, which the most anxious care will not always prevent, nor are any more amusing than the observation of the singular mistakes in the publications of others. Some supernumerary letter will insidiously intrude himself into a syllable, among the crowd, will elude the vigilance of the weary eyes, and when it is too late for correction, he appears standing up to prevent mischeivously the true intent and meaning of the writer, and sometimes to cover him with shame. Thus, we read in a late religious paper, a melancholy lamentation over the "immortality" of the present age; learn with surprise that an "immoral life" is the high reward of earthly virtue; and find from a 'western' editor, that the thermometer during the present month in that region rose to 900 above zero, a temperature more intense than that which has set fire to ice houses in latitudes further south. A Pennsylvania paper has furnished a specimen of another style of misprinting, more unfortunate than all these. After correcting an error relating to the geographical position of Grand Island, the article furnishes the following description of its magnificent scenry:

"The Island purchased by Major Noah, is thus described in Morse's Gazetteer:

"Jesse Upton, of Randolph county, N. C. beat his wife's brains out with an oaken bench, on the 31st of May, and made his escape."

A Great Story.—A wild man has lately been found in the woods of Bohemia, where he must been from his infancy. He cannot articulate a word, but bellows and howls much like a dog. He was taken, but no efforts to civilize him have yet been found of any avail. He runs on all fours, and climbs a tree, and springs from branch to branch with the agility of a monkey. He has been brought to Prague.—*N. Y. Spec.*

Brandt, in his history of Shetland, says that in this year, (1640) there were three luxuries introduced into that island; viz. soap, with which some of the Lairds had their shirts washed! pewter spoons, and coarse table clothe.

A Narrow Soul.—Dean Swift says, "It is with *narrow-souled* people, as with narrow-necked bottles, the *less* they have *in* them the more *noise* they make in pouring out."

STRAYED, sometime last May, a Bay COLT 3 years old, black mane and tail, one hind foot white and a small star in his forehead;—Whoever will return said colt, to the subscriber in Whitestown, to David Pixley in Manchester, or give information so that they may be obtained, will confer a favour upon the owner, and all reasonable charges will be paid.
CHARLES WILCOX.
Sept. 13, 1825. 3wp63.

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other esteblishment in this state,—save the city of Gotham. THOMSON & LYMAN.
Utica, June 10th, 1825. 50tf

Steam Navigation Company.

THE new Steam-boat *Commerce*, Captain Seymour, with the Safety-barge *Lady Clinton* and the new Steam-boat *Swiftsure*, Captain Stocking, with the Safety-barge *Lady Van Rensselaer*, will, until further notice, be arranged as follows:

Leave New-York.		Leave Albany.	
Monday,	at 10 A. M.	Monday,	at 10 A. M.
Tuesday,	4 P. M.	Tuesday,	3 P. M.
Thursday,	10 A. M.	Thursday,	10 A. M.
Friday,	4 P. M.	Friday,	3 P. M.
Saturday,	4 P. M.	Saturday,	3 P. M.

For Passage, at New-York, apply on board, at the Cedar-street wharf, in the rear of the City-Hotel, or to W. C. REDFIELD, 137 Washington-street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to RATHBONE & CHAPIN, 67 Quay-street.
New-York, Aug. 15, 1825. 61tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily, do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.
52tf A. HITCHCOCK,
Utica, June 23, 83, Genesee street.

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Chittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.
L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 44

REMOVAL
I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the
NEW BRICK STORE,
corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of
GROCERIES,
LIQUORS, WINE, FRUIT, FISH, &c.
comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong Teas,—Loaf, Lump and Raw Sugars,—Coffee, Chocolate, Ricc Spice, Cloves, Nutmegs, &c.—Molasses, St. Croix Rum, Old Jamaica Spirit, Holland Gin Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

Tobacco, in pound, half-pound, and small Papers,—Snuff, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his
GENERAL SEED ESTABLISHMENT,
at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.
Utica, June 17th, 1825. 51tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

UTICA
Looking-Glass Factory.
WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.
February 7th, 1825. 1y38

Piano Forte & Violincello
FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also,—A VIOLINCELLO, made by the noted Sebastian Klotz.—Price $100.
I. J. BERRY,
Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes,
May, 24, 1825.

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. Tertius D. Southworth, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*
May 12, 1825. tf 47

NOTICE
TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,
40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)
for sale at the New York prices; with the addition of transportation only.
H. & S. STAFFORD.
Utica, 20th Jan. 1825.

TERMS OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*